

and pious thing to steal and sell men, born on the soil of Washington and Franklin! While it is a

child, it is a pious thing to steal men, women and children, and whip and torture them, by branding with hot irons—cat-hauling, whipping, slitting the tongue, cutting off the toes, and by every possible

I will here recite an instance, or two, of the means of cruelty resorted to by American republicans (!) and American christians (!) in supporting the system of slavery.

\$100. is subscribed, and will be punctually paid, by the citizens of Onslow, to any person who will apprehend, and safely confine in any jail in this State,

outlawed! (i. e. under the dominion of mob law :)—  
And the same reward will be paid, if satisfactory  
evidence is given of his having been killed! He is  
about 40 years of age, spare made, (made spare, more

Fellow-citizens, I ask, was any thing ever more diabolical? Were ever savages more so? Would

not the man, blood-loving Malay wish to call us brothers? Think of it!—a whole country joining together in pursuing a man, and offering a bounty for his head, because he yielded to the irrepressible promptings of his free spirit, and sought his inalien-

roes of the revolution! An Algerine would feel himself quite at home in such a country; and yet such instances are not rare in the slave States. Who would dream that the spirit of freedom had ever

derers! And yet, the matter is one of notoriety—published in the newspapers—and the State sanctions it—and the government looks on in approval or silence!

was dining with a slaveholder, in company with another professed minister, and while setting at the table, just after 'saying grace,' a man came in, and informed the minister that a slave of his, who had

tant, and inquired how much he would give to have him taken; to which he replied—Not a dollar—but I will find powder and balls to shoot the villain!"—That minister's wife often carried a raw-hide attached to her apron strings for an argument! What

pious creatures they must have been! And yet they are fellowshipped in their denomination as 'good christians,' as long as they will remain true to the peculiarities of the same sect—not even excepting the bloody minded Elder Davis who was here a few

There are now lying in a loathsome and sickly prison in Missouri, three young men, Thompson, Work, and Burr, who attempted to obey God in delivering the captive out of the hand of the spoiler and

ing to a petition for their release, assures the world that an example will be made of these three men, to show the friends of human rights that they must not interfere with despotism under the star-spangled

vile, collared Ohio, with all her boasted love of liberty, is cowardly enough to look on in silence, and see her innocent citizens immured and immolated, for what immortalized Lafayette and George Washington

three of her humble citizens, and their confinement in a loathsome penitentiary; while her very blood boils at an indignity offered to the person of one of her representatives. 'Thy ways,' oh Ohio, 'are

The President of the United States is a slaveholder! The man whom the people have chosen to administer the laws of government, as their chief Magistrate: to administer the laws of a government,

that all men are created free, and endowed by their Creator with the inalienable right to life, liberty, and the pursuit of happiness. Yes, and while tens of thousands of the people will this day join in singing,

'The British yoke and Gallic chain  
Were urged upon our necks in vain ;  
All haughty tyrants we disdain,  
And shout, Long live America !'

est homage within the power of the people, to one of the great and haughtiest tyrants in the land. And will not God be avenged on such a nation as this?

And yet we boast our elevation above the nations

Serfs! We are daily execrating the servile spirit that brooks the will of mitred heads, yet giving the most unlimited power to man over his fellow-man. We reject the form of a national despotism.

appalling form. We profess to love freedom—but in works deny it. We justify ourselves, and do that which is pleasing to men, but abomination in the sight of God. Yes, it is pleasing to men to listen to the shouts and music and engage in the carousal

and rejoicing of this national jubilee, (so called,) but it is an abominable sight to the eye of God who measures His love and favor, not by the standards of human worth, or man's honor, but by impartial goodness: for he looks without favor upon the wicked

castes or proud fallen man. Vainly, our rejoicing is vain. It were more befitting us to clothe ourselves in sackcloth, and weep for the spoiled and slain, than shout and rejoice with the drunken to-day; for we have only removed the cushioned yoke from our own

(To be concluded.)

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From the Long-Island Farmer.

The Hicksites have disowned Isaac T. Hopper and James S. Gibbons, for their strenuous exertions in favor of the southern slave :

before them, as introduced by the reading of the minutes for sufferings; from which it appeared that boys were repeatedly exercised on account of the of their fellow-creatures. A great deal of sympathy

In former times, the Friends used to find a 'way' to bear their testimony against slavery: and their sympathy was not like that of the priest and the

poor oppressed slave held up his manacled hands for relief; but the spirit of George Fox and Elias Hicks has departed from the Society; and in the city of New-York, the external ear is so 'filled with

pressed can reach the internal man. The sugar, molasses and cotton of the southern planter are three formidable objections to doing any thing for the slaves, except barely expressing a 'cold sympathy' for them and disowning their members who act

like Christian men upon the subject. Alas! gold can corrupt even the rigid principles of Quakerism, and make even straight coats and broad brims look contemptible in the eyes of thinking men.

Meetings, to alter the query in relation to 'spirituous liquors,' so that it should bear against all 'intoxicating' drinks. The subject was referred to a large committee, and finally shared the same fate as the anti-slavery concern.

Perhaps the members of that committee are their own physicians, and in the habit of using it 'only as a medicine;' or perhaps all their serious objections to total abstinence might be comprised in three little words—*'I hate it.'*

*E. coli*, *S. aureus*, *C. albicans*



Western Presbyterian Convention.  
Report of the Committee on Slavery.

The Committee to whom was referred the consideration of the subject of slavery, beg leave to report the following resolutions:

1. We recognize the African race as a part of the human family, whom God so loved that he gave his Son to make atonement for their souls.

2. We consider ourselves bound by the great law of love, to seek their good for time and for eternity, as truly as that of any other portion of the human family.

3. We consider the African slave-trade as one of the most monstrous exhibitions of wickedness that the world has ever seen.

4. We maintain that the enslaving of parents by violence, fraud and unutterable wickedness, can never give the right to enslave their posterity; and therefore, whatever may have been the nature and ground of ancient slavery, as God has not authorized us to enslave the descendants of those Africans, no one can have the right to enslave them.

5. We consider slavery as a heinous sin against God and our brethren—against God, as it violates his law, which requires us to love other men as ourselves, and do to them as we would that they should do to us;—against our brethren, as it deprives them of the right which God has given them, to 'life, liberty, and the pursuit of happiness.'

6. We view slavery as opposed to the benevolent spirit and designs of Christianity, as it forces those for whom Christ died, and whose elevation Christians are bound to seek, into a state of mental debasement, prevents them, in a large majority of cases, from reading the word of God, and places them in circumstances of strong temptation, so that the great mass of them sink into the grossest wickedness; and as it exposes them to horrid cruelties, and oppressions, which often come upon them, under a system imposing no proper responsibility on the master.

7. We consider the doctrine, that slaves cannot be emancipated until they are enlightened, to be unfounded, as from the nature of the thing, the minds of slaves as such, cannot to any considerable extent be enlightened, the laws in most of the slaveholding States forbidding it, and slaveholders, many of them, being as much opposed to their instruction as to their emancipation.

8. We regard the hope that the gospel will remove slavery, while the church sanctions it, as a delusion. The influence of slavery is lowering the standard of piety, and brings both the master and the slave into temptation to such wickedness, that its tendency is to corrupt the gospel, and banish it from a slaveholding community.

9. We consider it as proved, by the result of the experiment in the West Indies, that the moral and mental culture, just as we do the heathen; and that they may be emancipated with entire safety, and to the infinite advantage of the community in which they reside.

10. It is, therefore, our solemn conviction, that those who have their brethren in bondage, ought to give them their liberty, and that they can only in this way escape the displeasure of God.

11. We regard those in the churches who justify or apologize for slavery, as in a fearful degree responsible for its continuance, as they quiet the conscience of slaveholders, and uphold them in their evil course.

12. We would, however, exhort the officers and members of our church, in applying these principles in any relation to act with wisdom and with prayer, that their means may be as good as their ends, and that they may not show any unkind or inconsiderate action, remembering the relative difficulties and entanglements of the subject; that they may deliberately aim to do nothing, rather than do wrong; and that they keep in mind the reflection that zeal without wisdom may only increase the evil they deprecate, and delay the good they so cordially desire; while, on the other hand, we are as much disinclined to moral ineffectuality and time-serving, as to radicalism and rashness.

The report was accepted, as it has been heretofore, with a few verbal alterations, and the addition of the last resolution, which was presented by Dr. Cox.

The first three resolutions were unanimously adopted. On the fourth and fifth, there was but very little discussion, but in the vote, Rev. Mr. Black of Kentucky, voted each time in the negative. As the sixth resolution was originally presented, the closing clause, 'under a system imposing no proper responsibility upon the master,' read thus: 'and from the caprice and rage of irresponsible masters.'

Resolved, That we hold to the Scripture doctrine, 'He that is not for us, is against us;' consequently, such as stand aloof from the anti-slavery enterprise ought to be reckoned as accessories of the slaveholders, who, by spirit and practice, are worse than Algerine buccaniers.

Voted, That this resolution be laid on the table, in order that a resolution concerning the conduct of the committee of the society, whose house we occupied, in charging \$15 for the use of it, be read, to be made the order of the day to-morrow morning, at 10 o'clock. After which, J. N. Buffum presented a resolution to the meeting, declaring the right of any man to go into assemblies, though convened for other purposes, and call upon the people, in the name of humanity and of God, to assist in delivering the spoiled out of the hands of their oppressors, and rebuke them for so long professing to be followers of Jesus, whose life was spent in works of benevolence; while they, like the priest and Levite, have to this day passed by our bleeding brethren in the charnel-house of slavery, on the other side, leaving none to bind up their wounds and bruises, and administer consolation and relief, but the despised Samaritan.

The resolution was thoroughly and ably discussed, at considerable length, and amended and passed as follows, the amendment having been proposed by S. S. Foster, of N. H.:

Resolved, That so long as any portion of our countrymen are held in slavery, it is the right, and so far as practicable, it is the duty of abolitionists, to enter the legislative assemblies of all who are concerned in their enslavement, and there demand their immediate release.

Voted to adjourn till 7 o'clock.

## EVENING SESSION.

The resolutions, laid over from the Ipswich meeting, were again taken up for discussion, and the question recurring on the amendment proposed by J. D. Black, without much discussion was taken and lost. The discussion on the resolutions continued till a late hour at night, when the Society adjourned till 9 o'clock to-morrow morning.

## WEDNESDAY MORNING.

The discussion on the Ipswich resolutions was resumed—Eliza J. Kenney, one of the Vice Presidents, in the chair. The Recording Secretary tendered to the Society his resignation of that office.

Voted, That the nominating committee be instructed to report another candidate to fill the vacancy occasioned by the resignation of the Recording Secretary.

The resolution, which was made the order of the day at 10 o'clock this morning, was called up, to which an amendment was proposed by Mr. Davis, of Gloucester. During the discussion, some circumstances and facts came to light, which some of the friends were previously ignorant, which probably influenced the Society to vote the indefinite postponement of the whole subject.

The discussion was resumed on the resolutions laid over, and continued until the hour of adjournment, which took place at half-past 12 o'clock, M.

## AFTERNOON SESSION.

Addison Davis, one of the Vice Presidents, was called to the chair. The discussion on the resolutions pending at the hour of adjournment, was continued till 3 o'clock; when, on motion, they were indefinitely postponed.

The nominating committee reported the name of Mary P. Kenney, of Salem, to fill the office of Rec. Sec. for the ensuing year.

The report was accepted, and Mary P. Kenney was accordingly chosen to fill that office.

and purposes, masters at the South are entirely irresponsible.

The clause referred to was finally amended, as it now stands in the report. The resolutions, I believe, were passed without any dissenting voice, except Mr. Black, who voted against almost every one. I have given this specimen of the debate above, to show in how kind and Christian a manner it was generally conducted.

In the afternoon, Mr. Blanchard proposed a resolution to the effect, that young ministers going to slave States, should be urged to form churches on anti-slavery principles. This brought forth some warm discussion, but was finally rejected. Convention adjourned till Monday, 8 o'clock, A. M.

## COMMUNICATIONS.

## Essex County A. S. Society.

The annual meeting of the Essex County Anti-Slavery Society was held in the Universalist Church, Danvers, New Mills, June 21st and 22nd.

The meeting was called to order at 10 o'clock, A. M., by Wm. Bassett, President of the Society.

The records of the last meeting of the Society, held at Ipswich, were read by the Secretary. On motion, it was voted, that all persons present, or who may be present, during the sessions of the Society, be invited to participate in our discussions.

Voted, That a committee of seven be chosen to nominate the officers for the Society for the ensuing year; when the following persons were chosen, viz.—Eliza J. Kenney, Salem; James N. Buffum, Lynn; Moses Wright, Georgetown; James P. Boyce, Lynn; Susan H. Remond, Salem; Richard Hood, and Wm. Endicott, Danvers.

The morning session was occupied in the discussion of the rightfulness of being charged, by professedly religious societies, for the use of their meeting-houses, for the meetings of anti-slavery societies which were their object. The spread of those great principles of righteousness and truth—the common brotherhood of mankind—of which Jesus, their master, promulgated while on earth.

At 12 o'clock, M. the meeting was adjourned to meet again at 2 P. M.

## AFTERNOON SESSION, 2 o'clock.

The meeting having been called to order, and opened for business, James N. Buffum presented and read to the meeting a report of the state of the treasury; which was, on motion, voted to be accepted.

The subject of a claim presented to the treasurer by Isaac Knapp, of Boston, was introduced and discussed a short time, and was referred to the Board of Managers for adjustment.

Voted that a committee of three be chosen.

Chose James P. Boyce, James N. Buffum, and Jesse H. Harriman.

The nominating committee presented a list of names for the officers of the Society for the ensuing year, which was adopted:

President—Wm. Bassett, Lynn.  
Vice-Presidents—Ezekiel Hale, Haverhill; Wm. Jenkins, Andover; Christopher Robinson, Lynn; Thomas Haskell, Gloucester; Joseph N. Noyes, Georgetown; Thomas Woodbridge, Marblehead; Charles Butler, Newburyport; David Merritt, Salem; Richard Hood, Danvers; Eliza J. Kenney, Salem; Wm. Ashby, Jr., Newburyport; Moses Wright, Georgetown; Addison Davis, Gloucester.

Recording Secretary—James D. Black, Danvers.  
Corresponding Secretary—James P. Boyce, Lynn.  
Treasurer—James N. Buffum, Lynn.

Executive Committee—Abner Sanger, Danvers; Josiah Hayward, Salem; Eunice H. Kenney, Danvers; Charles L. Remond, Salem; Jesse P. Harriman, Danvers.

Auditors—Jonathan Buffum, Lynn; Wm. Endicott, Danvers; Sylvester Phelps, Salem.

Voted, That the resolutions laid over from the last meeting of the Society, held in Ipswich, on the subject of church organization, be now taken up for discussion. Having been read by the President, James D. Black proposed an amendment to the first resolution, the purport of which was to expunge the first proposition contained in the resolution, as, in the opinion of the mover, branching a question which, as an anti-slavery society, we are not called upon to settle, and cannot do so without a palpable violation of the right of private opinion, in theological questions, of the members of the Society. While the mover was putting the amendment in writing, on motion of James P. Boyce, it was

Resolved, That we hold to the Scripture doctrine, 'He that is not for us, is against us;' consequently, such as stand aloof from the anti-slavery enterprise ought to be reckoned as accessories of the slaveholders, who, by spirit and practice, are worse than Algerine buccaniers.

Voted, That this resolution be laid on the table, in order that a resolution concerning the conduct of the committee of the society, whose house we occupied, in charging \$15 for the use of it, be read, to be made the order of the day to-morrow morning, at 10 o'clock. After which, J. N. Buffum presented a resolution to the meeting, declaring the right of any man to go into assemblies, though convened for other purposes, and call upon the people, in the name of humanity and of God, to assist in delivering the spoiled out of the hands of their oppressors, and rebuke them for so long professing to be followers of Jesus, whose life was spent in works of benevolence; while they, like the priest and Levite, have to this day passed by our bleeding brethren in the charnel-house of slavery, on the other side, leaving none to bind up their wounds and bruises, and administer consolation and relief, but the despised Samaritan.

The resolution was thoroughly and ably discussed, at considerable length, and amended and passed as follows, the amendment having been proposed by S. S. Foster, of N. H.:

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Voted, That the nominating committee be instructed to report another candidate to fill the vacancy occasioned by the resignation of the Recording Secretary.

The resolution, which was made the order of the day at 10 o'clock this morning, was called up, to which an amendment was proposed by Mr. Davis, of Gloucester. During the discussion, some circumstances and facts came to light, which some of the friends were previously ignorant, which probably influenced the Society to vote the indefinite postponement of the whole subject.

The discussion was resumed on the resolutions laid over, and continued until the hour of adjournment, which took place at half-past 12 o'clock, M.

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thus encouraging its continuance; and by setting them a better example, induce them, if possible, to respect the simplest principles of our common humanity.

3. Resolved, That we have heard, with satisfaction, that most of the rail-road corporations have already learned, that there should be no respect of persons on board their cars, and have thus endeavored to encourage a more Christian and humane religion, in the conduct of such wickedness, and that we recommend such, particularly the upper eastern road, to the patronage of the friends of humanity.

Voted, That this Society hold a meeting to-morrow in this vicinity. This vote was afterwards rescinded.

Wendell Phillips presented a resolution respecting the 1st of August.

## EVENING SESSION.

Voted, That the subject of appointing the time and place for holding the next quarterly meeting of the Society, be referred to the Board of Managers.

Voted to take up a resolution previously presented by S. S. Foster, of N. H., relative to the reception of a donation from Thomas Fowell Buxton, of England, to the American Anti-Slavery Society.

The discussion of this resolution was deeply interesting, and held in fixed attention, a crowded audience till 11 o'clock at night, when the resolution was laid on the table.

The resolution offered by Wendell Phillips, of Boston, the latter part of the afternoon session, was called up, and adopted, as follows:

Resolved, That we feel that the friends of the slave can make use of no day to plead his cause, more appropriately than the 1st of August, which opens upon us, with each succeeding year, with fresh power, the safety and expediency of immediate emancipation; that the day itself is trumpet-tongued in behalf of humanity; and that we recommend to the friends everywhere to consecrate its hours to meetings and celebrations; which will deepen the impressions, and strengthen the purposes of abolitionists; and hasten the time when our bondmen may have their liberty, and echo the sound of freedom whirled from the West Indies.

Voted, That the proceedings of this meeting be signed by the President and Secretary, and published in the Liberator and Herald of Freedom, and also referred to the Essex County Washingtonian for publication.

Richard Hood offered the following resolution, which was laid on the table until the next meeting of the Society:

Resolved, That this Society will never again pay money to any body of men professing Christianity, for the use of their houses to hold our meetings in.

The names of the various individuals, who participated in the discussions, were as follows:—N. P. Rogers, S. S. Foster, Parker Pillsbury, and T. P. Briggs, of N. H.; Wendell Phillips, J. A. Collins, Thomas Cole, of Boston; Charles Lenox Remond, Josiah Hayward, John A. Innis, of Salem; James N. Buffum, James P. Boyce, of Lynn; J. N. T. Tucker, Groton; Wm. Jenkins, Andover; Addison Davis, Gloucester; John Allen, Rockport; a friend from the Emerald Isle; A. A. Davis, Essex; Hunt, Essex; John A. Collins, of Lynn; George Peter, of Lynn; John A. Leary, of Lynn; Richard Hood, Jesse P. Harriman, Wm. Endicott, John Cutler, John Hood, Job Tyler, and J. D. Black, of Andover.

Adjourned sine die.

J. D. BLACK, Secretary of the meeting.

Will the Herald of Freedom and the Essex County Washingtonian please copy the above?

## Gorton Anti-Slavery Celebration of the 4th of July, 1842.

In accordance with previous arrangements, the friends of the slave met on the 4th, in a beautiful grove on the premises of Mr. Jonas Eaton, Jr., about one mile north of the village. At half past 11, A. M. the meeting was called to order by J. N. T. Tucker, upon whose motion, Dr. Amos Wright, of Lynn, invited to preside as Chairman, and Henry A. Bantch, of Gloucester, as Secretary. Prayer having been offered, Messrs. Tucker, C. L. Remond, and J. A. Collins addressed the people assembled, in a very interesting and satisfactory manner.

The meeting had a recess of half an hour, during which refreshments were provided on the excellent table of water plan, of which the cheerful and happy company partook, in fine spirits, and then another session was enjoyed, during which the following resolutions were presented by J. N. T. Tucker, and being twice discussed, were passed unanimously:

Whereas, the colonists of America, in the enumeration of the grievances set forth in the Declaration of Independence of our country, based their resistance of the aggressions made upon their rights, upon the professed belief, that men are created equal, and endowed by their Creator with the inalienable right to life, liberty, and the pursuit of happiness;—and whereas, among other things, it was deemed a fit occasion for going to war, 'that the colonists were taxed without their consent of the people'—deprived of trial by jury, and of the rights of Englishmen;—and whereas, the American people are found doing unto others, as they would be done by, in the same manner, and in the same spirit, which they themselves complained of against Great Britain upon their own subjects, but denies them the right of self-possession.

Resolved, That while 3,000,000 of American citizens are held in the condition of chattels and slaves, it is impious mockery for the American people to celebrate the anniversary of American Independence,—for no such thing as that independence exists.

Resolved, That so long as slavery exists in our land, it is more consistent with our true character, that we meet on the 4th of July in the capacity of outlaws, and loudly denounce the government in behalf of despotism and robbery, rather than make orations in eulogy of freedom.

Resolved, That if the sabbath school celebration of the 4th of July were turned into anti-slavery meetings, and the friends of the slave were to be the rising generation for the rightful service of God and their country, than can be done by mere parade and show, and the hearing of addresses on the abstract merits of sabbath schools.

Resolved, That the friends and advocates of the Liberty Party, (so called,) who make it the duty of abolitionists to abjure their political parties, on account of their connection with slavery, are either grossly ignorant, wilfully blind, or recant to true integrity, while they remain in the relation of members of any of the pro-slavery religious sects of the country.

Resolved, That the cheerful alliance of those professed ministers, and other religious men, with the Liberty Party, who up to the time of the meeting, stood aloof from the anti-slavery cause, instead of offering an honest abolitionist to regard said party with pleasure, should fill them with distrust; inasmuch as they can give little evidence of being true friends of the slave, while they oppose us in separating true Christians and abolitionists from pro-slavery sects.

The following resolution was unanimously adopted:

Resolved, That this Convention highly approve of the plan proposed by the Board of Managers of the Mass. Anti-Slavery Society, recommending that Anti-Slavery Pic-Nics should be held in the towns through-out the Commonwealth, on the day of the anniversary of West-India Emancipation, as one of the most efficient instrumentalities to sustain our interest, and secure the co-operation of the children.

The meeting was one of interest and usefulness, although our number was not so large as might have been but for the great exertion made to secure the attendance of people at a sabbath school and temperance celebration in town.

It was not a little remarkable, that new organizations had no representation there, at all.

In the evening, a meeting was held at Liberty Hall. C. L. Remond and J. A. Collins occupied the time, to the great satisfaction of those who heard them.

H. A. BANCROFT, Sec'y.

Letter from Abel Tanner.

RATONAH, July 12, 1842.

DEAR BROTHER GARRISON:

Permit me, through the faithful Liberator, to communicate a few facts in relation to the cause of anti-slavery in the north part of this town. A few weeks since, I visited the people in this portion of the town, and gave one lecture, which was well attended, and, as I was informed, well received. On my departure, I intimated to some of our anti-slavery friends that I should return in a few weeks, and pursue the subject further. In accordance with this arrangement, I made another visit to the town on

Sunday last, and lectured at half-past 5 o'clock, P. M. I endeavored to show what in my view were the proper measures for the northern people to adopt in their warfare with the foul system of slavery, pointing out at the same time some things which had been done professedly to abolish the system, but which, in the course of my remarks, I stated that slavery or oppression was in all cases, and under all circumstances, from its very nature, the most fruitful source of public disturbance and national convulsion that could be imagined. As one illustration of this point, I referred to the troubles in Rhode-Island, briefly stating some of the leading facts in the case. In the statement of these facts, I was necessarily obliged to refer to the causes which had produced those difficulties, and also to describe the manner in which the suffrage party had moved from its commencement. Their Constitution I repudiated, as utterly unworthy the countenance or support of freedom; but that according to the return of votes from the different towns, a majority of between two and three thousand had acknowledged the propriety of the action of the Rhode-Island Supreme Law of the State, consequently, that Gov. King and his forces were an armed and lawless mob, under the false color of 'law and order,' preventing the legal officers of the State from the exercise of their constitutional rights. These remarks in regard to Rhode-Island, made for no other purpose than to illustrate the point above very clearly, and to induce a more vigorous and more determined opposition to the system of slavery, and to the support of the law of the State, which Gov. King and his forces were an armed and lawless mob, under the false color of 'law and order,' preventing the legal officers of the State from the exercise of their constitutional rights. These remarks in regard to Rhode-Island, made for no other purpose than to illustrate the point above very clearly, and to induce a more vigorous and more determined opposition to the system of slavery, and to the support of the law of the State, which Gov. King and his forces were an armed and lawless mob, under the false color of 'law and order,' preventing the legal officers of the State from the exercise of their constitutional rights.

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Voted, That the proceedings of this meeting be signed by the President and Secretary, and published in the Liberator and Herald of Freedom, and also referred to the Essex County Washingtonian for publication.

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Adjourned sine die.

J. D. BLACK, Secretary of the meeting.

Will the Herald of Freedom and the Essex County Washingtonian please copy the above?

## Gorton Anti-Slavery Celebration of the 4th of July, 1842.

In accordance with previous arrangements, the friends of the slave met on the 4th, in a beautiful grove on the premises of Mr. Jonas Eaton, Jr., about one mile north of the village. At half past 11, A. M. the meeting was called to order by J. N. T. Tucker, upon whose motion, Dr. Amos Wright, of Lynn, invited to preside as Chairman, and Henry A. Bantch, of Gloucester, as Secretary. Prayer having been offered, Messrs. Tucker, C. L. Remond, and J. A. Collins addressed the people assembled, in a very interesting and satisfactory manner.

The meeting had a recess of half an hour, during which refreshments were provided on the excellent table of water plan, of which the cheerful and happy company partook, in fine spirits, and then another session was enjoyed, during which the following resolutions were presented by J. N. T. Tucker, and being twice discussed, were passed unanimously:

Whereas, the colonists of America, in the enumeration of the grievances set forth in the Declaration of Independence of our country, based their resistance of the aggressions made upon their rights, upon the professed belief, that men are created equal, and endowed by their Creator with the inalienable right to life, liberty, and the pursuit of happiness;—and whereas, among other things, it was deemed a fit occasion for going to war, 'that the colonists were taxed without their consent of the people'—deprived of trial by jury, and of the rights of Englishmen;—and whereas, the American people are found doing unto others, as they would be done by, in the same manner, and in the same spirit, which they themselves complained of against Great Britain upon their own subjects, but denies them the right of self-possession.

Resolved, That while 3,000,000 of American citizens are held in the condition of chattels and slaves, it is impious mockery for the American people to celebrate the anniversary of American Independence,—for no such thing as that independence exists.

Resolved, That so long as slavery exists in our land, it is more consistent with our true character, that we meet on the 4th of July in the capacity of outlaws, and loudly denounce the government in behalf of despotism and robbery, rather than make orations in eulogy of freedom.

Resolved, That if the sabbath school celebration of the 4th of July were turned into anti-slavery meetings, and the friends of the slave were to be the rising generation for the rightful service of God and their country, than can be done by mere parade and show, and the hearing of addresses on the abstract merits of sabbath schools.

Resolved, That the friends and advocates of the Liberty Party, (so called,) who make it the duty of abolitionists to abjure their political parties, on account of their connection with slavery, are either grossly ignorant, wilfully blind, or recant to true integrity, while they remain in the relation of members of any of the pro-slavery religious sects of the country.

Resolved, That the cheerful alliance of those professed ministers, and other religious men, with the Liberty Party, who up to the time of the meeting, stood aloof from the anti-slavery cause, instead of offering an honest abolitionist to regard said party with pleasure, should fill them with distrust; inasmuch as they can give little evidence of being true friends of the slave, while they oppose us in separating true Christians and abolitionists from pro-slavery sects.

The following resolution was unanimously adopted:

Resolved, That this Convention highly approve of the plan proposed by the Board of Managers of the Mass. Anti-Slavery Society, recommending that Anti-Slavery Pic-Nics should be held in the towns through-out the Commonwealth, on the day of the anniversary of West-India Emancipation, as one of the most efficient instrumentalities to sustain our interest, and secure the co-operation of the children.

The meeting was one of interest and usefulness, although our number was not so large as might have been but for the great exertion made to secure the attendance of people at a sabbath school and temperance celebration in town.

It was not a little remarkable, that new organizations had no representation there, at all.

In the evening, a meeting was held at Liberty Hall. C. L. Remond and J. A. Collins occupied the time, to the great satisfaction of those who heard them.

H. A. BANCROFT, Sec'y.

Letter from Abel Tanner.

RATONAH, July 12, 1842.

DEAR BROTHER GARRISON:

Permit me, through the faithful Liberator, to communicate a few facts in relation to the cause of anti-slavery in the north part of this town. A few weeks since, I visited the people in this portion of the town, and gave one lecture, which was well attended, and, as I was informed, well received. On my departure, I intimated to some of our anti-slavery friends that I should return in a few weeks, and pursue the subject further. In accordance with this arrangement, I made another visit to the town on

Sunday last, and lectured at half-past 5 o'clock, P. M. I endeavored to show what in my view were the proper measures for the northern people to adopt in their warfare with the foul system of slavery, pointing out at the same time some things which had been done professedly to abolish the



**Accident.**—On Monday, the Fourth, as two men, viz. Meekin and Brewster, were engaged in firing a howitzer in this village, the piece was accidentally discharged before they were ready. Meekin was killed on the spot, being horribly mutilated, and Brewster had both arms blown off below the elbow, his right nearly blown off, and was otherwise injured. His arms have since been amputated near the shoulder; and his sufferings are very great, and his recovery is extremely doubtful. Meekin has a wife and several children at the poor-house, and he was taken there and buried at the expense of the county. Brewster has also a wife, and several children grown up. Both the unfortunate men had been drinking freely of intoxicating drinks.—*Lockport Courier.*

**Accident on the 4th.**—A melancholy accident took place at Chateaugay, on the 4th. Three men were horribly murdered by the discharge of a cannon. The deceased were Dr. Nelson, an American, H. Hogeboom, and Clark. The two first were engaged in loading the piece, when the charge took fire, and Mason had both his hands blown off, and died, we understand, on Tuesday. Hogeboom lost three of his fingers, and took time to recover. Clark was standing several rods from the gun, and was hit by the ramrod, and is supposed to have sustained serious injury.—*Clinton County Whig.*

**Sad Incident.**—The New-York Evening Post says: 'As the Grand-travel ferry boat was passing over last night, about halfpast 10 o'clock, it encountered a small row-boat, containing three men and three fish on board. The boat was instantly upset, and in the darkness it was impossible to ascertain any thing of the females, and they were drowned. The men were saved. The names of the persons drowned were Cecilia Williams, Sarah-Ann Smith, and Eliza Martin. This last person was a widow, and she has left four children.'

**Charles F. Mitchell.**—This man, who, for some time past, has been in the State of Ohio, a fugitive from justice, was taken to New-York, and on Monday evening arrested in this city, and committed to the city prison, to await process from the city of New-York, to which place he will be taken to receive the sentence of the Court.—*Philad. Gaz.*

**Warlike Rumor from Mexico.**—The New-Orleans Courier of the 16th inst. contains the following items: 'We are told that a letter from the city of Mexico received here this morning via Havana, mentions the fears of the United States, that the Mexican Government would withdraw, in which case President Santa Anna intended to declare war immediately against the United States.'

**Insurrection.**—The Nashville Union of the 28th of June, says: 'There was a rumor in the city yesterday, of a servile insurrection in one of the northern counties of Alabama. We have no particulars.'

Extract of a letter received in this city from the Hon. Waddy Thompson, dated Mexico, June 6: 'I have the pleasure to inform you that I have received assurances-to-day, that the Texan prisoners will all be released in a few days.'

**DREADFUL STEAMBOAT EXPLOSION.**—A terrible steamboat explosion occurred about twenty-one miles from Montreal on the river St. Lawrence, the 9th inst. The steamer St. Lawrence, which was chartered by the Pointe Claire, burst her boiler and the boat was sunk immediately. There were 120 persons on board; fifty-eight of whom lost their lives and many were wounded. The passengers were mostly English, Irish, and Scotch.

**ANOTHER!** One of the most dreadful and fatal steamboat explosions that ever occurred on the western coast of North America, took place on the 10th inst. The steamboat Edna collapsed both of her flues near the mouth of the Missouri river. Over sixty persons were scalded; about 44 of whom have since died. The vessel was mostly Germans.

**Accident.**—Oliver M. Smith, Esq., a lawyer of high standing in Charleston, S. C., was thrown from his carriage on the 11th instant, and immediately killed. The accident was caused by the carriage coming in contact with a wagon when driving at a rapid pace. He was a native of Haverrhill, N. H.

On the 1st inst. the lightning struck a house near Hudson, N. Y. demolished a silver watch which hung over the mantelpiece, and slit a comb in a woman's hair, but did her no injury!

We understand that two or more of the mills at Lowell have been stopped, and that between two and three thousand factory girls are thus thrown out of employment.

¶ H. W. W. returns his thanks to G. S. B. for the songs of 'E. D. H.' so kindly furnished for the Anti-Slavery Pic-Nic; and regrets that their late reception precluded their insertion in that work. They will appear in the Liberator.

C. M. B. is informed that Spencer's Poems, in vols. 8 vs. bound in muslin, may be obtained for \$5.50.

**MARRIED.**—At Lowell, July 1st, Mr. Charles C. Green, to Miss Frances H. Whipple, Editor of the Fall River Wampanoag.

At Fall River, James Ford Esq., Editor of the Fall River Monitor, to Miss Hannah Weaver.

In Providence, R. I., on the 10th inst. Rev. Charles W. Gardner, Mr. Wilkinson Jones of Charleston, S. C., to Miss Margaret Armstrong of Pittsburgh, Pa.

In this city, Sunday, July 10th, by Rev. Frederick T. Gray, Mr. John Andrews to Miss Frances Mitchell.

At Nantucket, on the 15th inst. by Rev. Robert I. Walcutt, of Dennis, Hon. David Joy to Miss Charlotte, eldest daughter of Isaac Austin, Esq. of N.—abolitionists!

¶ Accompanying this pleasant piece of intelligence, we received a very liberal supply of the wedding cake; but, though duly appreciating the gift, is not on that account that we wish our esteemed friends, who have thus, like kindred doves, mingled their affections and destinies into one, all possible felicity in their new position. We regret to state, in this connexion, that, on Monday last, (being on a visit to this city,) their lives were put in imminent jeopardy. On that day, they took a ride to that beautiful place, Mount Auburn, and as they were returning the axle-tree broke, throwing the carriage upon the horse, which frightened him, and he set off at full speed: The couple were thrown out, and Mr. Joy, having become entangled with the reins, was drawn a considerable distance, but, fortunately, neither of the party sustained any very serious injury. The carriage, however, was broken to pieces, and the horse ran almost a mile with the shafts before he was stopped.—*Ed. Lib.*

¶ Friend after friend departs: Who has not lost a friend? There is no union here of hearts, That finds not here an end.

That abiding faith, upon which rests the Christian's hope, and which is the power and end of the power of the grave, was sweetly and brightly evinced by her, whose death we mournfully announce. MARY, youngest daughter of the late JAMES FORRESTER, died in this city, on Saturday morning, the 16th inst. after a short and severe illness. It was no false praise to say of the deceased, that she possessed, in striking similitude, that dignified greatness of soul which marked, in peculiar eminence, her late illustrious father.

Endowed with a well-balanced and cultivated mind, and clear and ready perception of right, matured moral sensibilities, and strong adherence to principle, she exemplified those unflinching and beautiful traits of the dignity, purity, candor and justice of a true virtue.

R. P. Philadelphia, July 15th, 1842.

**BRISTOL COUNTY.**

The annual meeting of the Bristol County Anti-Slavery Society will be held in New-Bedford, by adjournment, on Monday, August 8th, commencing at 10 o'clock. Let every Society in the county immediately appoint large delegations to attend the important meeting; and where there is no Society, let every individual, who has a true love for the slave's cause, come and take part with us in the good work. Able advocates of the cause will be present from Boston and elsewhere.

WM. C. COFFIN, Sec'y.

New-Bedford, July 20.

**ANTI-SLAVERY CONVENTION AT NANTUCKET.**

An Anti-Slavery Convention will be held at Nantucket, commencing on WEDNESDAY, the 10th of August.

The friends of freedom among us cordially invite all who are so disposed, without distinction of color or peculiar views, to participate in the important meetings of the meeting.

Nantucket, July 20, 1842.



